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WASHINGTON, D. C.

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ENOUGH FOR ALL.

By JAMES LUMBARD.

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When Christ, in his prayer to the Father, said,
"My God and my Father are one,"

Can you guess the faint challenge of the
"I am" that he uttered?

With a sense of the glory pervading that prayer?
For error, nor darkness, is his glow of light.

For the sake of the world, he came to die.

This world would become one of gladness intense,
A reflection of that whose agonies endure.

If man would give ear to the dictates of sense,
And cherish the feelings that render him pure.

Then life would be spent in the service of love,
The flag of contention be forever furled.

And peace like a smile enfold the world.

The pride of the forest and wealth of the mine
Would for each form a dwelling with elegance

And art as a brother with labor would twine,
And yield to the guidance of Love as they wrought.

And the fruits of the earth would supply every home
With the comforts and blessings now known to the

few.

If the life and thoughtless to world would come,
And work as their Maker designed they should do.

With yearly the Earth is renewing her youth,
To supply every physical want of mankind.

There is wisdom enough in the volume of Truth
To light up the temple of every mind.

And Love at the Fountain sufficient to fill
Every heart with the rapture that never fades.

And adequate Grace, with a generous will,
To bring every soul to the heavenly fold.

That all who have strength shall apply it with care
To that which a positive good will secure.

And they who have more than enough, and to spare,
Shall freely dispense of their goods to the poor.

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And wealth is no longer desired to be hoarded.

Then, then shall this age of blindness dawn,
And then shall this age of salvation begin!

Utica, New York.

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Under this title, suggested by a passage in
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from Homer to Longfellow—from Spain to

Massachusetts. The selections have been made
with good taste and judgment, and will be
found pleasant reading, not only by sojourners

at the sea-side during our hot season, but also
by those who are compelled to forego the plea-
sure of a ride on Nahant, or a bath at Newport.

For the sake of the sea, we would especially commend this little
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It is redolent of the salt sea breezes. It
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as on Prospero's island.

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And day and night and day go by:
Here the stillness is most deep.

"And the ruins, laid again
Into Nature's wide domain,
Saw themselves with seed and grain,
As night and day and night go by,
And heard the sun and April's rain.

"Here from the funeral were shed,
But now the graves are also dead;
And mowers from the ash-tree spread,
As day and night and day go by,
And start more solemnly overhead!"

The book is got up in the usual good taste
of the firm by which it is published. It will be
found a pleasant travelling companion, and a
seasonable addition to warm-weather readings.

G. W.

CITY AND COUNTRY LIFE; or, Moderns better than
Rustic. By Mary Ida Torrey. Boston:
Ticknor & Fields. Pp. 316.

This is a well-written story, with a moral and religious
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"And long

Will Protestantism consent to this? Will it afford the like protection to the world's liberties against its own abuse, which it is so warmly insistent upon against the old enemy?

Will it fairly and fully inaugurate its own boasted "voluntary principle"? If not, it will of course take revenge, and perpetrate mischievous follies, in its antagonism to those wrongs in the Catholic Church, which it cherishes in itself.

The statute of Pennsylvania passed in the year 1791, to enable religious societies to purchase and hold lands for churches, burying grounds, and (parochial) schools, gives no preference to any denomination, but is granted to persons in trust for such uses, provides as follows: "That nothing in this act contained shall be declared, taken, or con-

tioned, to enable any of the said religious societies or people, or any person or persons who might be interested in them, to purchase, in trust for them, or to their use, any lands or tenements, or to take any purchase, take, or receive, any lands or tenements, by gift, grant, or otherwise, for the maintenance of such churches or houses of worship, schools, or almshouses, (Congregational charities,) or the people belonging to the same, or for any other use or purpose, save for the uses in this act mentioned."

This not applies, of course, to unincorporated societies only. But it had been well, we think, to say so. And in all general laws incorporating churches, and in all general laws incorporating churches, the same prohibition had been strictly enforced.

We have quoted the *proviso*, to show that our idea is based upon authority of a high

WASHINGTON, D. C.

(CONTINUED FROM PAGE 111)

THE SOUTHERN PLATFORM:

ON

MANUAL OF SOUTHERN SENTIMENT ON THE

SUBJECT OF SLAVERY.

Being a Compilation from the Writings of

Washington, Jefferson, Madison, and others

whose names are consecrated in the affections

of the Southern People—the Debate in the

Federal and State Conventions, and the

Debate in the Virginia Legislature in 1832;

with various letters, judicial decisions, &c.

By DANIEL B. GODDARD, OF NORTH CAROLINA.

[CONTINUED.]

ELLIOT'S DEBATES—VOL. III.

North Carolina State Convention, called to ratify

the Constitution.

First clause of the ninth section, called to

ratify the Constitution.

Mr. J. McDowell wished to hear the reasons of

this restriction.

Mr. Spaight answered, that there was a con-

sensus between the Northern and Southern

States; that the Southern States, whose prin-

cipal support depended on the labor of slaves,

would not consent to the desire of the Northern

States to exclude the importation of slaves ab-

solutely; that South Carolina and Georgia in-

sisted on this clause, as they were now in want

of hands to cultivate their lands; that in the

course of twenty years they would be fully sup-

plied; that the trade would be abolished, and then

and in the mean time some tax or duty

might be laid on.

Mr. McDowell replied, that the explanation

was just such as he expected, and by no means

satisfactory to him, and that he looked upon it

as a very objectionable part of the system.

Mr. Iredell. Mr. Chairman, I rise to express

sentiments similar to those of the gentleman

from Craven. For my part, we are not desirous

to put an end to the importation of slaves im-

mediately, it would give me the greatest pain,

for it is certainly a trade utterly inaccor-

dient with the rights of humanity, and which

great cruelties have been exercised.

When the entire abolition of Slavery takes

place, it will be an event which must be pleas-

ing to every generous mind, and every friend

of human nature; but we often wish for things

which are not attainable. It was the wish of

a great majority of the Convention to put an

end to the trade immediately, but the States of

South Carolina and Georgia would not agree

to it. Consider, then, what would be the dif-

ference between our present situation, and this

reform, if we do not agree to the Constitution.

When it will be for us to agree to it, we

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of concession which it would not be prudent to

disturb for a good many years. In twenty

years there will probably be a great alteration,

and then the subject may be reconsidered with

difficulty and greater deliberation, and in the

mean time, the compromise was upon the best

footing that could be obtained. A compromise

likewise took place in regard to the importation

of slaves. It is probable that all the mem-

bers approved this compromise, but those of

South Carolina and Georgia would not con-

sent to an immediate prohibition of it; one

reason of which was, that during the last war

they lost a vast number of negroes, which loss

they wish to supply. In the mean time, it is

left to the States to admit or prohibit the im-

portation, and Congress may impose a limited

duy upon it.—Page 158.

Debate in the Pennsylvania State Convention,

called to ratify the Constitution.

Mr. Wilson. Much fault has been found

with the mode of expression used in the first

clause of the ninth section of the first article.

I believe I can assign a reason why that mode

of expression was used, and why the term slave

was not admitted in this Constitution. And as

to the manner of laying taxes, this is not the

first time that the subject has come into the

view of the United States, and of the Legis-

lature of the several States. The gentleman

from Pennsylvania will recollect that in the present

Constitution, the Federal and State taxes, and

general expenses were to be in proportion to the

value of land, and other enumerated property,

within the States. After trying this for a num-

ber of years, it was found, on all hands, that

a mode that could not be carried into execu-

tion. Congress was satisfied of this, and in the

year 1783 recommended, in conformity with

the power they possessed under the Articles of

Confederation, that the quota should be accord-

ing to the number of free people, including

those bound to servitude, and excluding Indians

not taxed. These were the expressions used in

1783, and the late of this recommendation was

similar to all their other resolutions. It was

not carried into effect, but it was adopted by

no fewer than eleven out of thirteen States.

The Congress of 1820, and the Congress of 1850,

gentlemen, who agreed to this very mode of

expression at that time, come forward and

state it as an objection on the present occasion.

It was natural, say, for the Convention to

adopt the mode of expression which had been

used in 1783, and to use the expression which

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ported, it is an objection on the present occasion.

GENERAL NOTE—A CHARACTER.

BY DR. WILLIAM ELDER, OF PHILADELPHIA.

[CONCLUDED.]

"Now, I have a few words to say that I

don't wish to be understood as saying, and

rejoice to see that, whether they run

in front of your cabin doors or not. These

mountains must be tunneled; those valleys

must be paved—must be, and will be. So,

high pleasure to me, that you should have

times get themselves into your Legislature, set

you against the necessity which is upon you—

making fools of you, and sounders of their

own backs, by railing and railing against the

importation of slaves into the State debt. It

is your position that will make your taxes

heavy, and still will not prevent the inevitable

flow of public improvement. Support an

honest and capable representative—choose

gentlemen, and give the snobs the cut direct.

In the compromise and accommodations of

the Southern States, which they may lay claim

to the seat of Government, nothing will save a

man but sound instincts and high personal

qualities. For rough roads take a sure-footed

man, though he be a little rougher than the

smooth ones, and a more pliant and more

smooth things; I never dealt with you un-

tempered mortal; and I never betrayed your

trust in half a century of public service.

It is not the man who is a little rougher than

his neighbor, and as good as ought to be to

be governed by the majority, and that

necessity will divide you into parties—two

parties, my friends, and the party of the

majority, and the party of the minority. The

majority of the people will have the power in

their hands, of course. How will you

meant it when it goes wrong? By drawing

out as many little squabbles as you can

find, and by the aid of your opinion, and

you? This will only strengthen the party

that you are trying to control. The mountain

springs refresh the lakes by flowing into them;

and by running off to the sea, and stagnate in

the sun. Parties must be built up

upon general views and broad policies. Organi-

ze as you may upon transient and trivial con-

siderations, and you will be a party to the

with anything positive in it will outlive its

own abuses and your grumbling; or if the real

majority of the nation is too corrupt to purify

itself, it will not be improved by changing its

name. The party of the majority, and the

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